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WEEKLY REVIEW.

—The income of the Church Missionary Society st year was £195,116, which is more than has en received in any previous year; expenditure 98,083. For the Nyanza Mission £13,000 has en received. There is a great complaint of want f men to man the fields already occupied. The European missionaries number 211; native and country-born clergy, 181; communicants 24,540.—The income of the Br. and For. Bible Society was also very large last year, £222,320; expenditure £211,251. Issues of Bibles and portions, 2,682,185.—The income of the S. P. G. was £125,294. Number of missionaries including Native clergy), 528. Sir Bartle Frere spoke at the Meeting of this Society, last month.—The receipts of the Chr. Vernacular Ed. Society were £12,842. The number of the Society's publications is 434.

—The surveyors have satisfied the Magistrate that the Ship *Persia* is seaworthy, and the crew, with the exception of two men, are to be compelled to go in her, notwithstanding their refusal to do so.

—We have received a controversial pamphlet Dr. Wazir Beg, Minister of Chalmers' Church, dney. Dr. Beg is remembered in this presidency a convert from Mahomedism, connected with the ree Church in Poona. His pamphlet is a Reply o Archbishop Vaughan's First Advent Conference, which Dr. Beg characterizes as an Attack n the Protestant Church. This pamphlet bristles ith very severe epithets, and is not written in e spirit most likely to win those that are out of he way.

—"A Travellr's Sketch of Scottish Presbyterianism." This was written in 1824 by A. F. L. emberg, and has been lately translated by Rev. Stothert, M.A., Bombay, and published by the rks, Edinburgh. "The strength and glory of otland is not in the friendship of the wise or ighty or noble of this world, but in the prevalence of spiritual religion and of an intelligent acquaintance with the truth as it is in Jesus." The author, whose sympathy is with the Evangelicals, passes in review the Doctrine, the Worship and the Discipline of the Scottish Church. Writing for ermans he enters into details that would hardly ve been thought of in a book written for the cotch. We need hardly say that it has been well anslated.

—The Methodist Society in Kurrachee have built a beautiful house for the worship of God. On the same lot they have also built a small house for the pastor. The cost of both buildings is Rs. 5,159. At the time of dedication the Treasurer ported a deficiency of Rs. 615. The congregaon promptly gave Rs. 815. The entire amount excepting Rs. 100) was raised in Sind. The astor, Rev. F. A. Goodwin, has laboured with unring energy and perseverance, and his people have eartily and nobly sustained him. According to the promise of the Lord, the entire Society, having aited upon the Lord in earnest prayer, have reeived a great spiritual blessing. To Him be raise. The Rev. D. O. Fox of Poona lately spent x weeks in Kurrachee, holding special services; e conducted the dedicatory services, which were eld May 27th.

We understand that 24 persons were received the membership of the Meth. Ep. Church, Belry, last Lord's Day, besides 3 probationers.

—"A Christian on his Travels" writing in the *Christian Tower*, says that he has nowhere found such bitter opposition to the doctrine of immediate salvation, as in Bangalore. On one occasion as he was addressing a meeting and appealing to the unconverted to decide *at once* for Christ, he was rudely stopped and the meeting brought to a close amid clamour, with frequent references to Mr. Taylor. On another occasion, he was speaking to an aged man on the subject of instant salvation, and hoping that he would then and there believe and rejoice, when he was coolly told by the man not to enter his house any more to speak on this subject, as a neighbour of his who had professed to obtain pardon had fallen into drink. In our issue of May 27th we had an article on the subject of Immediate Salvation. We make one or two additional remarks. It is a good thing for a man to have something from which he may fall away. There are bodies of nominal Christians among whom the standard of attainment is so low, that nothing that they do seems like a fall or is reckoned as such. It is only they who go aloft that are in danger of falling. The fall is a bad thing; but the state in which a fall is impossible is a *very* bad thing, for it means the absence of attainment. The fact that some who profess to have been saved quickly fall away, is not an argument for slow conversion. They who preach immediate salvation must be careful to show the sinner the full extent of God's requirements, and bring him under a deep sense of his ruin and need, and lead him to a complete self-renunciation. The Gospel begins with the Sermon on the Mount.—The chief difficulty is that the youthful believer finds such a low standard among many so-called Christians, and finds so little sympathy in his endeavour to follow Christ fully.

—It is said that 9,500 persons were employed in the various establishments and operations of the late A. T. Stewart of New York. It may seem to some a point in favour of great wealth that it enables the possessor to give employment to so many persons. But it is not as though these persons would have been unemployed if not engaged by Mr. Stewart. He did not rear up that enormous business outside of the rest of the business of the country, but got possession of business that would otherwise have been in the hand of a thousand men of less ambition or less energy. We cannot bring ourselves to admire this sort of thing. The exhibition of power, energy and sagacity, impresses men greatly; but the question is, what is the end in view. We look upon these enormous fortunes as we would upon a great wen or tumour on the body of a man. Mr. Stewart spent his life in accumulating that which after all he did not know what to do with, and which he leaves to his wife to see if she will know what to do with it. In order that we should admire the success of Mr. Stewart, it would be necessary to show us that he had a noble end in view which could not be accomplished otherwise than by the accumulation of such a fortune; to show in fact that this money in the hands of one individual would be more helpful to mankind than if it were in the hands of a thousand. We cannot but picture to ourself a tank half a mile in diameter and 100 feet deep, filled with water, guarded by a high wall, all reserved for the personal use of the owner, in the outskirts of a city where thousands are suffering for want of water.

We take up the matter referred to by *Inquirer*. On the evening before his crucifixion, our Lord told his disciples that after his resurrection he would go before them into Galilee. After his resurrection the angel bade the women who came to the sepulchre, go and tell his disciples that he was risen and would go before them into Galilee, and there they would see him. Afterwards Jesus himself met the women and said, "Go tell my brethren that they go into Galilee and there shall they see me." But we know that he appeared to them that same evening in Jerusalem, and again a week later appeared to them there, and only at a later period met them in Galilee. Before enquiring the explanation of this apparent incongruity, we remark that we have here one of those incidental evidences of the genuineness of the Gospel history that are so noteworthy. Certainly if the Gospel had been invented after the death of Christ, there would have been no such word about Galilee as the first place of interview for the risen Christ and his disciples. Our own idea of the matter is this: It would have been a matter of course that the disciples would return to Galilee, at the close of the Passover feast, had it not been for their expectations that Jesus would establish his Kingdom at this time in Jerusalem. Our Lord seeks in every way to dislodge this idea from their minds. It was in Galilee that the great majority of his disciples were found, scattered throughout all the villages and cities. It seemed best to him to meet the disciples (not merely the apostles) in a body, on a mountain in Galilee, a little time after his resurrection. Had the apostles implicitly received his predictions about his seizure, scourging, mocking, crucifixion and resurrection, their hearts would have been strongly fortified, and with glad anticipations of soon meeting their beloved Lord they would have hastened away from the capital. But instead of this they were utterly confounded and perplexed by the events that had occurred; they could see no reason why Christ should lay aside his power to suffer in this way; it looked as though the power had been taken from him, never to be restored; doubt and fear and unbelief had possession of their minds. They tarry in Jerusalem because they cannot bring themselves to believe that they have seen the last of Jesus, and cannot bear to put any interval between him and them. Their anxiety was insupportable, and they longed for some relief of that cruel suspense. Yet the shock which their minds had received by the crucifixion of Jesus, was so great, that when the women came from the sepulchre with the announcement that Jesus had risen, they could not receive it. Neither could they receive the testimony of Peter, or of the two disciples from Emmaus; only the presence of the Saviour himself carried conviction. We consider that this unbelief of theirs created the necessity of a departure from Christ's original purpose. To leave Jerusalem without having seen their risen Lord and go down to Galilee in the expectation that he would appear to his gathered disciples on some mountain, was a stretch of faith utterly beyond their line. When our Lord appeared to Peter afterwards, by the Sea of Galilee, he reminds him (by the expression "Feed my sheep," thrice repeated,) of the many believers in that part of the country whose faith had been staggered by the news from Jerusalem, and who needed the reassurance which the announcement of his resurrection would give. The account of that

interview is unfinished, and it was probably on that occasion that Jesus told the apostles to visit the neighbouring towns and villages and notify the scattered sheep to come together at the place appointed for meeting with him. We mention this to show how much the thought of these Galilean disciples was in the mind of Jesus. Our explanation then amounts to this: Jesus wished to remove from the minds of his disciples the idea that he was about to set up his kingdom in Jerusalem; the fact of his resurrection having been established by the testimony of the angels, our Lord proposed to appear first to a large company of his disciples in Galilee; the bewilderment and the unbelief of the apostles created the necessity for a modification of this plan, and so he appears to them in Jerusalem first. So in the early part of his ministry Jesus went to Nazareth, but could not do many works there because of their unbelief. His plan of operations was modified by their unbelief. How long shall I be with you and suffer you? said Christ on one occasion to his disciples, implying that their slowness to believe compelled him to protract his ministry. The Scriptures abound with evidence of the fact that the unbelief of man modifies the procedure of God, giving rise to such expressions as, 'It repented him that he had made man.' On the other hand faith affects the plans of God. Our Lord was on his way to the house of the centurion to heal his servant, when the faith of the man stopped him and he granted the blessing without going to the house.

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LOVE IDENTIFIED. VII.

Love is not easily provoked. 1 Cor. xiii 5.

Some think that charity covers a multitude of sins in the sense that it condones for them, makes up for them, induces us to pardon and overlook them. If a man has charity, it does not matter if he comes short in several things. But the apostle has a very different conception of charity, i.e., love. He shows us that it covers them in the sense of burying them. It will not associate with them. It knows that all sin works against love, and it will not allow its own benedictions to be frustrated by them. In this description we see in every verse love advancing against certain sins and putting them to flight and summoning to her presence the graces that has been excluded by those sins. Love suffereth long and is kind; here we see that impatience and mutability are put to flight, and their places taken by their opposites. Envieth not; envy has been cast out, not merely screened. Then boastfulness and pride have to join the rout, followed by impropriety and selfishness and anger. The bride must have her own damsels to wait upon her.

If we love a person, we shall not be ready to resent any supposed failure on their part, but shall be slow to impute the intention to offend. Love holds tight the hand of peace. Love does not teach us to be thinking about what is due to us, so as to detect a failure in service, in manner, in politeness; but fills us rather with considerations as to how we shall show kindness ourselves. There is a covenant among men to this effect: You show me civility and I will show you the same; you show me favours and I will do as much for you; you praise me and I will praise you; and so on. Now this is simply self-love. True love knows nothing of any such compact. True love says, However you treat me, I will treat you kindly and amiably; if you show me incivility, I will think, 'how much you need to have examples of civility,' and will hasten to give them to you; if you refuse to help me I will say, 'this person does not know the value of succour,' and will hasten to teach you by endeavouring to help you. Love must be tested. Heaven-descended love is not an effeminate, feeble thing needing to be shielded from every rude breath, and guarded from every trial. No, it is the strongest and toughest of all plants. The love that cannot bear the ordinary, every-day tests to which it is subjected, what will become of it in the great simoom that is to try all things? When the provocation comes, you will say, Ah, I have now an opportunity of showing that it is not mere worldly courtesy or amiability or disguised self-love that animates me, but genuine love.

Love is very different from mere quiescence; it is not indifferentism. A person may make an idol of quietude, and consecrate all his powers to the conservation of placidity, and may spend most of his time in gazing into the beautiful lake of tranquillity in his own heart. This too is only another form of selfishness. Love has sometimes to sit down and make a whip of small cords and then spring up and use it with tremendous violence against the bazaar-mongers of the church. We are not to be indifferent to the evils that are done under the sun. A vehement protest may sometimes be more in order than mere tranquillity of spirit. Christ gives his people rest in the midst of the battle. The peace of God is with them. Love has a great deal of rude, hard work to do in this world, but peace goes with her.

Most people in India have heard of Mr. Hebich. He was altogether irrepressible in his endeavours to reach men with the Gospel, and he believed that the rich English sinner needed it as much as the poorest heathen. He would go to a house half a dozen times without being admitted, and many insults and provocations were offered him to induce him to stop; but he would persevere until, either by the front way or by the back way, by consent or without it, he would gain admittance. Men would have given a prize to know how to provoke him, so that he would let them alone; but they could not succeed, and many of them are in heaven and on the way to it, because of his invincible desire for their good, because love in him was not easily provoked.

THE ADVENT IN GLORY.

It would be a mistake to suppose that we are not looking for a glorious advent of the Lord Jesus Christ. We believe that a day is coming and is probably not distant, when all people shall be made to see for themselves that the Lord Jesus is on the throne of heaven having all power in heaven and in earth. The words that he has spoken, the words of the Gospel, these shall judge men in that day. Every eye shall see him and all they that pierced him. Every knee shall bow and every tongue confess that Christ is Lord to the glory of God the Father. In such an hour as ye think not the Son of Man cometh. He shall so come in like manner as ye have seen him go into heaven. Exactly what is meant by these words 'in like manner,' we know not. Admittedly, there will be serious differences. He went away in the observation of a few, visible in a single locality, solitarily, without a glorified body; he is to return in the sight of all, with myriads of angels, in glory eclipsing the sun. The expression therefore does not bind us down to literality. As we have often said, the advent of our Lord will doubtless in some respects take all by surprise, and be different in some particulars from all our anticipations. Thus it has always been when the time came for the opening of another seal; thus it was when Christ died and rose again. The prophecies concerning Christ's passion appear now very plain; but the disciples did not understand them; they were quite in the dark until the events had taken place. As for the expression 'a thousand years' found in a book so very symbolical as the Revelation, we understand by it a very brief period which shall be, with reference to the greatness of the events accomplished in it, like a thousand years. The expression Behold I come as a thief, has a significance that will be understood best when fulfilled; so also the expression, when the Son of Man cometh shall he find faith on the earth? He has sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool. No man shall need to say to his brother, know the Lord, for all shall know him from the least unto the greatest. For the earnest expectation of the creature (creation) waiteth for the manifestation of the sons of God. The people of the saints of the most High God shall take the kingdom and the greatness of the kingdom under the whole heaven. It is difficult, from our present stand-point, to reconcile all these truths, and we are not called to do it. They will be all harmonized in due time. We must climb one Alp before we can see the valley that separater us from the next.

We cannot at all agree with those who disparage the Dispensation of the Spirit, and speak of it as doomed to failure, and on the ground of its inefficacy to subdue the sin of the world look for some different manifestation of Christ than that which is possible under it. We know for a fact that they who had been the intimate companions of the Lord Jesus, and had seen him on the Mount of Transfiguration, were made much better acquainted with Christ on the Day of Pentecost by the power of the Holy Spirit, than they had ever been before. In fact whatever true knowledge they had even in the days of his flesh, is attributed to the Holy Spirit. We know that the people of Jerusalem who had witnessed so many mighty miracles of Christ without yielding to his claims, were convinced by the power of the Holy Spirit, of their guilt in rejecting him, and thousands were converted in a day. He that is least in the kingdom of God is greater than such men as David, Elijah and Daniel, in respect to his prerogatives in Christ. How is it that Christ destroys the works of the devil, but by the power of the Holy Spirit? The Lord Jesus used language calculated to make his hearers look forward to the dispensation of the Spirit, with greatest awe. (Luke xii. 10.) The great and terrible day of the Lord is the day of the outpouring of God's Spirit, and the word of prophecy which speaks of this outpouring, represents all the powers of nature, even the sun and moon, as compelled to bear testimony to the exalted Prince and Saviour. The faith of the Church has been miserably dwarfed, especially in modern times; but we are not to estimate the potentialities of this dispensation by the faith of Christians, but by the declarations of the Holy Spirit. Let us hear what the Spirit saith unto the churches: He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. What is this but the wonderful promise of the 2nd Psalm, promising the Son universal dominion? It is here made over to the believer; for all things are possible to him that believeth. Again: He that overcometh I will write upon him the name of the city of my God, New Jerusalem. Turning over the pages we find that the descent of the New Jerusalem does not interrupt the dispensation of the Spirit; for the invitations and offers of the Gospel are mixed in with the description of that descent, up to the end. See Rev. xxi. 6, 7, and Rev. xxii. The bride herself 'prepared as a bride adorned for her husband' is heard saying, 'Come; let him that is athirst come. Whosoever will, let him take of the water of life freely.' 17. (See 1 Cor. ii. 9, 10.) In fact, all the resources of the Godhead are made available for the propagation of the Gospel, according to the faith of God's people. The Spirit of God is the Revealer of Christ. The Spirit of God is the glorifier of Christ. Though Christ should appear bodily in the skies and be seen of every eye, to-morrow, men would not thereby be made acquainted with him. It would be all evidence to them that he who was crucified is in Jerusalem is now on the throne, but they would need to be guided by the Spirit into the Gospel truth in order really to know Christ. Stephen looked up and saw the Son of Man standing at the right hand of God, and it was by the power of the Spirit that he saw it; so Isaiah (vi); so all the wonderful things of the Apocalypse were shown to John by the Spirit. What is there the Spirit of God cannot do? There is no greater or more awful revelation of Christ than He can make

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We have allowed our conceptions of the power of the Spirit of God to be miserably dwarfed; they ...ed to be magnified immensely. "All power in ...aven and in earth is given unto me who am with ...ou always to the end of the world," and this power, ...ike Christ's presence, is available to us through ...he Spirit. We have allowed ourselves to be so ...uch engrossed with the subjective work of the ...pirit, convincing men of sin through the truth, ...hat we have in a great measure lost sight of the ...emendous *evidential* power by which he shows ...o the world Christ upon the throne of glory.

The more our spirits are steeped in the spirit of ...e Gospel, 'Glory to God in the highest, and on ...rth peace, good-will towards men,' the more ...all we be likely to have right views of the com... of the Son of Man. Let us be ready for his ...ming. How? By walking as he also walked. ... bidding him that is athirst come. By seeking ... get God's will done on earth as it is in heaven.

SKETCHES OF OUR ANTIPODES.

XIV.

Africo-Americans.

"O Lord, and when shall slavery cease,
And these poor souls enjoy their peace?
Oh may the Lord go with us—
Come and go along with me;
Oh may the Lord go with us,
Go and sound the jubilee!

To see the wives and husbands part;
The children scream, it breaks my heart;
I'm sold away to Georgia—
Come and go along with me,
I'm sold away to Georgia,
Go and sound the Jubilee!"

THUS sang a negro lecturer in 1858. He was a ...unaway slave, and was raising money to buy his ...wife and children out of slavery. The song was com...posed by himself; it nervously recited the sufferings ... bondage; and the peculiar brogue and emotion ... the singer made it very touching. I am often ...ked, "Is Uncle Tom's Cabin a true picture of ...very?" From years of observation in the South, ...m compelled to say, no, it falls below the truth. ...e half has not been told. Even the awful array of ...cts in the key to uncle Tom's Cabin, but partially ...pens the mind to the sad condition of the slave, ...he Judgment Day will tell you the rest. Slavery ...as the sanctioned sewer for all sorts of sensuality ...d sin. Wesley correctly called it, "the sum of all ...llanies."

Why did the people of the United States tolerate ...at great evil until 1863? For the same reason ...at the British allowed it until 1830. I once ...sked a Colonel in H. M.'s service why so many ...n his anti-slavery country favoured the Southern ...federacy? He replied, "we dislike slavery, ... we thought that the United States ought to ... divided into two great nations, so as to pre...e the balance of political power over there."

This shows how error can put on a mask of mimic ...ruth. Just so, many in America used to say that ...slavery was a necessary evil, to be abolished in the ...ourse of time. It was an error to call it *necessary*. One lie always calls for another lie to protect it. So ...about fifty years ago, men began to teach that ...slavery was a providential arrangement; that God ...t the negroes in a Christian slavery to bring them ...the true religion! What blasphemy! Then others ...nt further and said that God had made the Africans ...race of slaves because that Ham had seen his ...ther (Noah) drunk. Had they read the first ...hapter of Judges they would have seen that the ...urse upon Canaan was fulfilled in the subjugation ...f his descendants by the Israelites. Others again ...laimed that the negroes were not *men*, but developed ...aboons. Doubtless, Darwin borrowed his theory ...om these slave apologists. They all tried to sup...rt their ideas upon the Bible just as the modern ...n apologist does. All their arguments are about ... good as that of the negro who explained the pro...gin of the races by saying that man was at first ...ack like the ground. When the first murderer was ...ked, "where is thy brother?" Then "Cain so ...art he all turned pale, and that's the way the white ...an come."

The negroes are a musical people, and their songs ...d tunes, either original or adopted, are sung in ...ery land. Many are deeply pious, and their humi... and courage are worthy of our imitation. In ...e labor they have done even better than was ...ticipated by those who fought to give them liberty. ...me think that the negroes were happy in servitude. ...ave asked many of them if they were willing to ... back to slavery. "Die first," was the invariable answer. Is not this more manly than the cowardly cry of the redeemed Jew who wished to go back to the flesh pots of Egyptian bondage? But I have known something even worse than that—souls leaving the path of peace and going back to be slaves of sin and Satan.

VICTOR.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—In your last issue of May 27, you have a criticism on a paper entitled "The Two Resurrections." "I would like, with your permission, to express some thoughts suggested by that article.

In the first place there are, I am persuaded, numbers of your weekly audience who, with me, are looking towards heaven, "from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body." (Phil. iii. 20, 21).

And it appears to me that this is the hope set before the church. Our blessed Lord himself struck the keynote in John xiv., where he says, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." The angels (Acts i. 11.) comforted the witnesses of his ascension with the same sweet strain where they say, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He went up bodily, and visibly, and shall thus, according to the sure word of prophecy, come again.

With these two agree the teachings of the apostle Paul (2 Cor. iv. 14.) "He which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you." And in the well known passage (1 Cor. xv. 50—57), as well as in many other scriptures besides the one quoted from 1 Thess. iv.

Then the Lord Jesus puts the seal to this hope, by causing the promise of it to be among the last words of his latest communication (Rev. xxii, 20.) "Surely I come quickly."

The question is not now of the condition of those who have fallen asleep in Jesus, the blessed dead who have died in the Lord, concerning which the inspired writers are, to say the least of it, much more reticent than modern divines. They are certainly at rest; they are surely blessed, and they may be conscious; but one thing is sure, that they, without us, shall not be made perfect. It is when Jesus comes, that there shall be no more heart pangs nor sadness. It is when we see Him face to face, that we shall be perfected in his likeness. And when that time comes he will, according to his promise, introduce us to the mansions of the Father's house which he has gone to prepare. Just as Lot was removed from Sodom, and Noah was shut up in the ark, before God put to his hand to do his work, his strange work in the earth, so shall it be in the days of the Son of Man.

The salt of the earth being removed, the remaining mass seethes in its own corruption, while wickedness having come to a head finds its appropriate expression in that "Man of Sin" upon whom, and upon whose kingdom, the vials of the Apocalypse are poured out. Then, God's purposes in him having been accomplished, and the judgments having come to an end in his overthrow, it shall come to pass that "at evening time it shall be light." Then God's promises to Abraham and to his seed shall have their fulfilment. Not one good word of all that the Lord has spoken concerning Jerusalem and the house of Israel shall fail; and the saints shall possess the dominion over the whole earth. This scene of blessing continues for a thousand years. The saints stand in resurrection life, and in association with their Lord; but the nations are men in the flesh, rejoicing in the fruit of their labours in the earth, from which the curse has been removed, and enjoying the restoration of the antediluvian longevity. Satan is bound and consequently has no power to tempt them. But when loosed for a little season at the close, man shows his natural affinity for evil by following him again into rebellion. Then the last judgment is set; the great white throne appears; and from the face of Him that sits upon it the earth and the heavens roll away as a burnt scroll. The new heavens and new earth wherein dwelleth righteousness next appear upon the scene. The last enemy has been destroyed. God dwells among his people, and is henceforth throughout eternity, their all in all. And oh dear brother, that we may be among that happy number who shall throng his courts, having their robes washed, and made white, in the blood of the Lamb. What blessed times there will be along the banks of that glorious river under the shadow of the tree of life. And oh what a motive to consecration. We follow no vain shadows, but press forward to an enduring substance, and only those who are willing to lose the life here shall keep it unto life eternal; only those who take up the cross can expect to wear the crown.

Yours faithfully in our Lord Jesus Christ,

J. R.

DEAR SIR,—Can you or any of your readers explain what is ment by the announcement that our Lord would go before His disciples into Galilee after His resurrection? It has often puzzled me, and I have met with no satisfactory explanation in commentaries. Our Lord himself, at the institution of the memorial supper, said, "after I am risen again, I will go before you into Galilee." Matt. xxvi 32; Mark xiv 28. So the angels at the sepulchre when telling the women that the Lord had risen, added, "Behold, he goeth before you into Galilee, there shall ye see Him." Matt. xxviii 7; Mark xvi 7. Could any statement be clearer or more emphatic? But our Lord does not appear from the Gospel narrative to have gone before His disciples into Galilee, nor was it in Galilee that His chief disciples first met Him. We read that on the very evening of the day of His resurrection He appeared to two disciples on their way to Emmaus and later that evening to the eleven at Jerusalem, and again a week after, probably at the same place in Jerusalem, to the same company with the addition of Thomas. It must have been *after* these appearances to His disciples at Jerusalem that He met them at the Sea of Galilee, as narrated. John xxi.

There must have been some reason for His announcement, repeated by the angels, that He would go before them into Galilee. What was that reason?

INQUIRER.

Epitome of News.

SATURDAY, JUNE 10.

—The Str. *Galatea* is reported to have caught fire, and sunk at Aden harbour, and part cargo burnt; remainder damaged by seawater.

—The Commissioner of Police has notified the publisher of the *Bombay Gazette* that he makes himself liable to prosecution for publishing advertisements of Lottery Sweeps.

—The Grosvenor party proceed to China from Rangoon.

MONDAY, JUNE 12.

—*Times of India:* "On Saturday morning, a serious disturbance occurred on board the American ship *John Clarke*, now lying in the harbour. Some of the crew attacked the captain and officers—shots were exchanged on both sides, and several were wounded, amongst them the captain, who was stabbed, and the chief officer of the ship. The police flag was hoisted by the captain's party, and the Water Police arrived after the fighting was over. Both officers and men were armed with revolvers, and it is believed that greater execution would have been done had the weapons been in good order. Fortunately they were not. One man was shot through the head, (?) but the wound is not dangerous, and he remains on board the ship. Another, who was shot through the body, has been taken to the European General Hospital. Two of the ringleaders were taken into custody, and will be placed before a magistrate this morning. Five police officers, including the Superintendent of the Water Police, have been directed to remain on board the ship for the present."

—A Fyzabad correspondent of the *Indian Standard* notes the receipt by the local Museum of a "petrified turtle," found in a bed of kunkur.

—*Indian Public Opinion:* "The dispute between Professors Müller and Whitney is widening and deepening. The *Academy* refused to publish Professor Whitney's last letter; but it found a place in the *Examiner* and in the *Nation* (the American paper), together with much accessory matter, tending to convict Professor Max Muller of double-dealing of no ordinary kind. The dispute has reached Germany, so that a general *exposé* is going on."

—At Allahabad on the 2nd, a horse belonging to Mr. Charles, residing at the new Civil Station, seized his syce by the back of the neck and galloped about, shaking him until life became extinct; the brute then dropped the body at the entrance to the compound, and retired quietly into his stable.

Tuesday, June 13.

—*Times of India* on slavery in the Red Sea: "Dhow and bugla owners equip their vessels almost entirely with slaves, sometimes an owner has five or six vessels, a son or other relative takes command of each, and his only expense for labour is the miserable allowance of food he gives the crews, who number able seamen, carpenters, and iron workers in their ranks. A negro boy, newly caught, costs at Jeddah or on the coast about $40; a girl a little more; and their value increases as they grow up and become domesticated and steady labourers and mechanics. Prior to their captivity most of those people were Coptic Christians, but what little of that creed they knew is soon lost when they became initiated in the Arabian language and manners. Numbers of light complexioned girls are drawn from the interior of Abyssinia, destined for the *harems*. Europeans too often purchase fair Abyssinians. The young negroes are, often, anything but docile, being so obstinate that constant flogging by their masters fails to have any effect. When an owner has no work for a slave the latter is hired out to others. It is a remarkable fact that numerous small craft, buglas and ships, flying the British flag, their owners being Arabs under British protection, are chiefly, if not wholly worked by slaves, who are so ignorant and shiftless that they will not avail themselves of any opportunity to regain their liberty even when it is offered."

—The child born to Scindiah is a daughter.

—We are told by the *Rajpootana News* that at Oodeypore, the head *goosain* or priest who ruled supreme in the *Nath Dwarra*, a temple of some note near Oodeypore, has come to grief through studied disobedience of the Maharana's instructions—and as this caused a great deal of unpleasantness the Political Agent was communicated with, and acting on his advice the Maharana has deposed the offending *goosain* from the *gaddee* and deported him to Benares, where, it is hoped, he will mend his ways. The vacant *gaddee* has been given to the *goosain's* son.

The temple receipts are over Rs. 100 a day.

—A census, just taken in Philadelphia, the city of the International Exposition, shows the present population to be 817,448.

—Queen Victoria has sent to the Philadelphia Exhibition twenty-six etchings made by her own hand and two table-napkins which she spun herself, while several of the Princesses will send specimens of embroidery.

—It is rumoured that the Queen's salary is to be largely increased that she may properly maintain her additional dignity as Empress.

Wednesday, June 14.

—*Samaritan* is at us again in the *Times of India*: "As the editor—good Samaritan as he is—has not expressed a word of sympathy for the poor coolies who are now 'often in want of their daily rice,' arising out of the senseless and un-Christian act of the Collector of Yarcand, it may be left to your readers to judge whether there is not much prejudice and dogmatism yet to be eradicated before the 'best and brightest of days' can be rescued from the control of mistaken pietists; and works of mercy and necessity find more enlightened and merciful interpreters than those who presume to judge only from men's traditions or their own narrow views or feelings."

What an oversight on our part not to have expressed a word of sympathy for the poor coolies in Yarcand! The poor fellows must be very much distressed at our oversight. We are much flattered by the high value set upon our sympathy by our unknown friend. May we infer from what he says that he has entered into correspondence with those poor coolies, touching their daily rice?—As usual the *Times of India* does not favour its readers with a sight of our remarks.

—A Clarke Houston, Esq., when about to leave Surat to take charge of the Bombay Diocesan High School, was presented with an address and Rs. 250, by the pupils and teachers of the Surat Mission School.

—China Paper: "There has been a slight disturbance at Fengwha, where the American Baptists have a Mission Station. The Rev. H. Jenkins is in charge of it. It happened that during a thunderstorm a short time back, the Mission-house was struck by lightning. Immediately the evil-disposed spread a report that the god of thunder had killed the foreign devil. So crowds collected round the house demanding to see the dead 'devil.' When it was found that the Chinese could not be kept out, he opened the gates and admitted them. They went all over the building, and when their curiosity was satisfied, they made way for another crowd. At the end of the next day, Mr. Jenkins ventured forth to show the people that he was still in the land of the living. A few stones were thrown at him, but he was not hurt, and the excitement gradually subsided, and now all is quiet."

—*Bombay Gazette*: "At the Royal Artillery Theatre at Cawnpore a soldier's wife was burnt to death by the falling of a kerosine lamp off a bracket upon her."

—The Singapore paper of May 27th says:—"So far as our telegraphic communication is concerned we are now almost isolated from the world. We have previously referred to the injury to the Madras cable. Now we regret to announce that the steamer *Agnes*, which was despatched to repair it, has returned here unsuccessful, and she reports that the weather was too rough to permit of her being able to effect it. Communication with Australia is still interrupted, and only yesterday intelligence reached us that the Batavian cable is injured, so that with the exception of the cable to Hongkong, we are cut off from direct communication with all parts."

—The remains of Mr. A. J. Kyle, lost in the bush in N. S. Wales, in June, 1874, have been lately found. A diary was found near the body, and some of the memoranda given below are extracts from it. Certain passages of a private nature are suppressed. Where the blanks occur the words and letters are obliterated:—

"What about the election now?

"It matters not to me. I have elected and (following work like 'sowed') . . . an inheritance . . . incorruptible, undefiled, and that fadeth not way.

"No pain . . . nor hunger . . . thanks . . . Gracious Father.

"Tho' . . . flesh faileth, yet God . . . strength to my heart and . . . portion forever."

On the back of this slip is written in pencil, "20th June." Then come memos. of private matters as it were, in form of a will, naming two gentlemen as executors.

On another slip he states:—

"With my shivering, I am only surprised that I can . . . so well . . . I did not see the sun . . . 4 days, and when it did . . . I was too weak to . . . climb the hills. Ah! that I had brought my compass with me!"

On the other side of the leaf is written:—

"20 (crossed) June.—Weaker . . . yet God is still good and gracious to me . . . feel neither hunger nor pain, only a little thirst, and I have plenty of water to allay it, but will soon be too weak to do so . . . 'God's will be done!' . . . I am His own . . . good time and way, He can bring deliverance, but (following word like *whereas*) I owe Him . . . I have not had a morsel to eat since Thursday last, the 11th inst. . . . Water is my only food . . . I feel neither hunger nor pain, but thirst . . . gracious and good to me . . . and in His own good time and way will deliver me . . . to Himself . . . has . . . my . . . for many years." (Word following like *covenanted*.)

On the back of this leaf appears—"Imagine . . . I have suffered . . . cold at night, without fire, blanket, or other covering . . . 3 nights running I sat up watching a horse that I should . . . † sooner . . . This reduced my strength considerably and prevented my getting out of this place . . . Romaca."

—*Overland Mail*, May 26th: Mr. Rivers Wilson has resigned his position in Egypt, the British Government having called upon him to do so, or to retire from the Civil Service.

Mr. E. Pierrepoint, Attorney-General of the United States, is the new American Ambassador to England.

General Schenck is pronounced by the Committee of Inquiry to be innocent of fraud in his connection with the 'Emma' Mine, but that connection to have been ill-advised, unfortunate, and incompatible with his official position.

Christo Bambos, the survivor of the *Caswell* mutineers, has been committed for trial.

The four men convicted of murdering the captain and mates of the *Lennie* were executed at Newgate on May 23.

Amongst the deaths recorded this week are:—Sir A. C. R. G. Maitland, Bart.; Gen. Sir G. Bowles, G.C.B., 1st W.I. Regt; Major W. M. Julius, late 13th Light Dragoons; Major H. T. F. White, late 40th Regt.; Lieut. C. G. Williams; Mr. C. G. Wynch, late B.C.S.; Mr. H. Kingsley.

The Livingstonia East Africa Expedition of the Established Church of Scotland, and several members of the mission of the Free Church of Scotland, sailed from Dartmouth on May 23, on board the *Windsor Castle*, on their way to the Zambesi. The former party were accompanied by Mr. Thirlwall as correspondent for several newspapers. Two gentlemen who intend establishing a trading station on Lak[e] Nyassa also embarked.

Sir William Gull, the physician, makes 23,000*l.* a year.

The Rev. Norman Frederick McNeile, M.A., w[ho] has been appointed to the stipendiary curacy of th[e] church of St. Paul, Prince's Park, Liverpool, officiat[ed] for the first time on Sunday, May 21. The *Liverpool Mercury* says that the Rev. gentleman, who i[s] one of the sons of the late Dean of Ripon, is pe[r]fectly blind, and read the service from a "raised" Prayer Book.

From Constantinople it is telegraphed that [the] Softas remain masters of the situation there, an[d] that their organisation is assuming larger proportion[s] than ever. It is believed that the movement is d[i]rected by Midhat Pacha and Dervish Pacha. Th[us] far it has been managed with great moderation. It is pointed out, however, that the Softas are the m[en] who have hitherto stopped every scheme of refor[m] and that most of them are inconceivably ignora[nt]. Their fanaticism, too, he says, equals their ignoran[ce], and they attribute all the present difficulties of t[he] empire to the neglect of the teachings of Islamis[m]. According to a telegram from Vienna, the Sof[tas] require the Sultan to deposit 5,000,000*l.* in the publ[ic] treasury, to reduce the civil list to 1,000,000*l.*, and to abandon the title of Caliph. They also claim th[e] institution of a National Council, and the nomina[-] tion of a European as Minister of Finance.

—Mr. Jas. Wilson of St. John's College, Agra, i[s] delivering a course of Lectures on "God in Histor[y]" to educated young men. The lectures delivered dur[-]ing the past term were the following:—"Humilit[y] and independence"; "Wisdom"; "Decision o[f] character"; Psychology"; "God's existence an[d] attributes"; Designs in Nature," &c.

Thursday, June 15.

—*Bombay Gazette*; London: "The sensation [of] London to-day has been the robbery of the famou[s] portrait of the Duchess of Devonshire by Gainsb[o]rough, bought only a fortnight ago by Messr[s] Agnew of London and Manchester for the sum [of] 10,000 guineas. The eminent firm of picture dea[lers] were exhibiting their dearly bought prize in a s[pe]cial gallery in Bond Street—the same in which [the] Holman Hunt's great work "The Shadow of Dea[th]" for some time earlier in the year drew admir[ing] crowds. So late as eleven o'clock last night t[he] picture was safe; a man slept on the premises; an[d] yet it seven o'clock this morning it was found th[at] an entrance had been effected by a window, whi[ch] had been opened with a chisel and that the pictu[re] which was deemed simply invaluable, and whi[ch] fetched a price previously unheard of, had been [cut] from its frame and carried off. Of course it is [un]saleable, but sale is not supposed to be the object [of] the thief. The reward that was sure to be offer[ed] was probably the attraction and there is little doub[t] that the £1,000 which Messrs. Agnew have off[ered] will procure the restoration of the mutilated can[vas]."

—The Str. *Siam* with English Mails left Ade[n] Bombay yesterday, 5 p. m.

—We are having heavy rain.

— *Times of India*; Bangalore, 14: "Colonel M[ac]cauly of the Madras Army, committed suicide he[re] this morning by throwing himself down before [a] train. The deceased was on leave here. His inte[l]lect was affected."

—On the 21st May the Vienna correspondent [of] the *Times* telegraphed:—"The Sultan, whose s[u]picions have been aroused against his nephew [the] heir-presumptive, Murad Effendi, as the author [of] the demonstration made by the Softas, has consig[ned] later and his brother and next heir, Osman Effen[di] to their house, which they are not to leave.

—The Queen has granted to Mrs. Tregelles, wido[w] of the late Rev. Prideaux Tregelles, LL.D., the e[m]inent Greek scholar, a pension of £100, in recognitio[n] of Dr. Tregelles's great services in connection wi[th] Biblical translation.

—A Behar correspondent of the *Friend of In[dia]* on child-marriage: "My conviction, after much [in]quiry and observation among the higher and lo[wer] classes in Behar, is that a measure prohibiting su[ch] marriages would be a most feasible, if not popular, a[ct]. Child-marriage is observed in obedience to the tyran[ny] of custom. It has been well observed that the Indi[an] obeys custom first of all, but that he looks upon [it] command of a ruler as a custom that must be obey[ed]. If the men of Behar were polled, I think the n[um]ber of people who professed themselves in favour [of] child-marriage would be infinitesimal. They [are] aware that it breaks up family associations and [is] hardly a single attendant advantage. They [will] further tell you, if you ask them, that it is the [ex]sure put upon them by their female relatives to w[hich] they yield. As soon as a wife has a daughte[r]

marriageable age, say, six or seven years old she begins to pester her husband, saying she has one daughter or two daughters marriageable, and yet no arrangement has been made for a marriage; and the husband thus attacked, borne down by the objurgations of his wife and the force of custom, has to yield and to ruin himself. The reason why women want their daughters married is that they enjoy the *tamasha* and excitement of the occasion. All the preparations are in the daughter's house. The women of the household get a little relief from the monotony of their *Zenana* existence; they go about more, see more people, are for the time in less seclusion, and become personages of greater importance. They buy this temporary pleasure with the misery of their children and the degradation of their sex. Thus the seclusion of women continues the evil to the children from which the mother is suffering and seeks momentary relief. But if a law were once passed prohibiting such marriages, the Hindoo *pater familias* would be able to take a very strong position in these family matters and in the village conferences which attend them."

—A correspondent of the same: "I was an enquirer for eight years before I was baptised, during which time I tried (conscientiously) if I could keep my caste (or in other words satisfy my Hindoo friends that I was still *one of them*) and remain a Christian at the same time; but the more deeply I thought over it the more vividly was the meaning of the glorious text brought home to my mind 'Ye cannot serve *two* masters."

Friday, June 16.

—*Times of India*: "We see that in future in England, the hour at which tattoo is to be sounded throughout the army has been altered from 9 to 10 P. M., summer and winter, and it is hoped that this concession will tend to make the service more popular."

—*Pioneer*: "at a concert given in the Royal Artillery Theatre, Cawnpore, a punkah unfortunately swung away in consequence of one of the connecting wires getting loose; the beam gradually swung closer and closer to the wall, and finally knocked a lamp full of kerosine off a bracket, which in falling emptied its contents on a soldier's wife sitting beneath, at the same time setting her on fire. In an instant she was enveloped in flames, and rushed through the room crowded with men and women in light muslin dresses. A couple of other women caught fire slightly, and were successfully extinguished, but the unfortunate woman on whom the oil fell was fearfully burnt. She died thirty-six hours afterwards."

—Deaths last week, 349.

—*Poona Observer*: "Sergeant Barristow, of H.M.'s 83rd Regiment, now stationed at Dessa, committed suicide on the morning of the 11th June at about 10 p. m. by shooting himself."

—A telegram was received in Bombay on Wednesday, announcing the death of Mr. Alexander Raitt, son of the late Major Raitt, Bombay Army, caused by a tiger near Khundwa.

—By the collision of the Jubbulpore Mail Train leaving Bombay Wednesday evening, with an engine, near Mazagon bridge, a number of passengers were somewhat injured, but not seriously.

—*Calcutta Statesmen*: Indian wheat was long since pronounced by analysts in Bombay to be richer in the nitrogenous compounds than almost any European wheat whatever; and we cannot but be impatient at the fact that it is but shut out of the English market, by the want of cheap communications in the country, between the producing districts and the coast. There is as much room for America to fear the competition from Indian wheat, as there is little to fear from Indian cotton. Is it not a striking illustration of our apathy, that we know nothing officially to this hour as to what Indian wheat really is? We believe it is the fact that it is amongst the very finest wheat the world produces, and yet though England imports £50,000,000 a year of wheat, and the Crown is 'Lord' of the Indian soil that produces it, in such abundance as even to embarass the cultivator, we make no effort to transport it to England, even in payment of the Home Charges, that are so heavy a drag upon us.?"

—*Swadesi Mitra* (*Patriot*): "Whatever saves life must be taken, for to earn righteousness life is essential. Such arguments help the sick man to make use of aerated waters with impunity. The priest connives at their use. But now from the sick man the aerated waters have travelled to the robust and the strong. It is a rule of the Hindu religion that water and food from the lower caste pollutes, but the aerated waters have now become an honourable exception. Hundreds of people of all castes indiscriminately drink them anywhere. A Brahaman will object to drink clear water from a Parsee, but sodawater or lemonade, he will drink from him, and put his mouth to the bottle which probably has in the same way been used by any number of men before."

Miscellany.

—Dr. Field in the *N. Y. Evangelist* on Mission in India:

When I came to India, I wished to observe closely the religious system of the Hindoos, and at the same time to see if the Christian missions sent out from different countries, and which have been working here for half a century, were making any impression upon this hoary system of idolatry, which dates from a remote antiquity, and which holds fast-bound hundreds of millions of the human race. I wished to study missions here on their favourite ground, to form some judgment of the wisdom of their organization and their prospect of success.

India has been from an early date a chosen seat of missionary operations. Here the great Jesuit Francis Xavier, preached and baptized like an apostle, and here he died. In the Cathedral of Goa they still keep his dust. Here Schwartz, the German missionary, labored in the last century, and left such a name for saintliness that even Hindoo princes and people honored and trusted him as "a man of God." Here at the beginning of this century, Carey and ward and Marshman began their work at Serampure, near Calcutta. And here has been the field of labor of many of our most devoted American missionaries. The names of the Winslows, the Scudders, the Ballantynes, and many others, will recur to all. Whether they, or the whole host of missionaries, have wrought any considerable change in the religious faith of India, is the question,

In forming a judgment, I have been very careful not to take my opinion from missionaries alone. In travelling about the country, I have been thrown with men of all classes and professions, and have sought light from friends and foes. I have met a great number of Englishmen resident here, either as officers of the army, or connected with the civil service, with whom I have talked freely. When I have met them in railway carriages I have preferred not to betray my profession, but to appear simply as an American traveller, seeking information, that I might have their verdict wholly unprejudiced. I did not wish they should suppress their real opinions out of courtesy to me.

At the result of my inquiries, I find a great variety of opinions. Many British officers and civilinas make light of the whole thing, and speak of missions as "a farce;" they think the very idea of sending men from England or America to convert the Hindoos, is absurd, and that the success which attendes such efforts is infinitesimally small. Some even go so far as to say that the missionaries do great mischief; that they stir up bad blood in the native population, and perpetuate an animosity of races.

Far better would it be to leave the "mild Hindoo" to his gods; to let him worship his sacred cows, and monkeys and serpents, and his hideous idols, so long as he is a quiet and inoffensive subject of the government.

This sounds quite philosophical and statesmanlike, and we begin to thing that we may be all in the wrong in our theory of missions,. But we find on closer observation that these military gentlemen who speak so flippantly, are not always the best specimens of the British officer abroad. They are men whose tastes and conversation do not range much beyond the barrack and the camp; whose talk is always of this or that regiment; or when their great minds require relife from such heavy occupations find it in some form of "sport." To get up a grand tiger hunt is to them a matter of greater moment than it would be to convert a whole village, or introduce schools into a province. They are generally men who "hate India," and despise its people, counting them only fit to do servile labor for the ruling caste.

But there are officers in the army of a different stamp—like Havelock and Sir Henry Lawrence, on whom the British power in India leans in very great crisis of its fate—men who know how to battle, to conquer, and to die—who speak very differntly. They regard missionaries as at once the most self-denying and the most useful of men, as the introducers of Christian civilization into India, and as the best friends of the natives, since they have always been the first to protest against any act of injustice or oppression, and have used all their influence on the side of humanity. Which of these two classes of British officers would be the more likely to be well informed, it is not difficult to say.

To the same purport is the testimony of men in high civil station. Here in Calcutta no man stands higher today than Sir William Muir, the Finance Minister. He has been thirty-nine years in India, and there is not a man living who is a higher authority on all questions in regard to this country. He tells me that the missionaries have been the benefactors of India; that to them greatly is due (especially to the labors of Dr. Duff) the magnificent system of National Education which has grown to such proportions; and he added (what it pleased me to hear) "We owe a great deal to your American missionaries in the Northwest." He spoke of that part of India especially as the one with which he is most familiar, having been for some years Governor of the Northwest provinces. Such judgments can perhaps be set off against the flippant talk of millitary men, who, however brave and gallant they may be in war, can hardly claim to be the most patient and careful observers of the moral and social condition of a people, or the best judges of what is for their good."

—Dr. Taylor, in the *Advance*, on the qualities of an effective preacher:

Foremost among those spiritual elements of power which have their source in the convictions and character of the minister himself is *earnestness*. This is not noise nor vehemence of manner. It cannot be put on from without. It is an influence emanating from within. It is not the fruit of practice nor of simulation. It is a part of the man; it lies first and always in the purpose. It springs from an unwavering conviction of the truth to be uttered. Never should the preacher discuss a subject till he has clear and settled ideas there on. A man is earnest when that is in him which is irrepressible; when he can say with Jeremiah "His word is in my heart as a burning fire and I cannot stay," and with Peter "I cannot but speak." The lack of this in the preacher explains the easy nonchalance, not to say indifference, of which many hearers complain in the ministrations of the pulpit. Now your usefulness will depend very largely upon the intensity of your own convictions. Conviction, faith, confidence in you will produce their kind in others. Beware of "unsettling everything and settling nothing." Keep out of the pulpit till you have positive convictions. Having them, let the fervor of your affection for the Lord inspire and energize your utterance.

Another element of earnestness is a vivid realization of the position of our hearers. The irresistble power of Lyman Beecher's six sermons on intemperance was inspired by a tender anxiety for certain members of his congregation. And how Paul wrote to the Galatians when he saw them in imminent danger. The perception of the circumstance and necessities of our hearers will give us such concern for them that we shall lose sight of all things else in the effort to secure their salvation. We do most when we seek directly to save men. Working for display, we inevitably fail. See in your listeners a company of fellow immortals who must perish forever except they be brought to Christ, and self will be forgotten and your yearning affection will reach their hearts. This is the earnestness which, once gained, will possess us rather than we it, and will carry us to achievements irresistible to those we address.

A second quality of effectiveness is *courage*. The apostle spoke with boldness and plainness of speach; and we, too, or to denounce evils in whatever rank of society, in the church, the home and the State, while we teach that which is "right in the sight of God." But avoid personal invective. Impertinence is not faithfulness or courage. Denounce *sins*, but never identify a sinner to your hearers. So preach that each auditor will apply to himself the truth spoken. Let no fear, however, of "Demetrius and his craftsmen" keep back a part of the truth. See to it that if men take offense they take offense at the truth and not at you. To this end, cultivate faith in the unseen presence of Christ. This keeps us above the fear of men, and yet prevents our speaking inconsistently with his precepts. Never ask, What will this man think? or, How will this affect the church's financial condition? Think only of pleasing Christ. Moreover only the faithful man becomes a power in the community. The sycophant is despised by all. "If thou dost not speak to warn the wicked from his way, he shall die in his iniquity, but his blood will I require at thy hand." Make your hearers feel that it is God, and not you, with whom they have specially to do. "The Lord God of Israel before whom I stand," said Elijah, when he confronted Ahab, and hence his dauntless demeanor. Never apologize for the truth, for then your influence is on the wane. With courage in the heart, the battle is half won, even before we enter the lists.

Another element of effectiveness is *tenderness*, which is only the complement of courage. Courage without tenderness is harshness. Tenderness without courage runs into tepid sentimentalism. Tenderness shades courage into loving faithfulness, and courage gives principle to tenderness. How admirably these qualities were blended in Paul! And he but followed the example of his Lord. The pulpit needs the union of these qualities. When in the tender mood, manifest courage; when dealing in the terrors of the Lord, do it tenderly. How shall we acquire this? Only by remembering what we were ourselves and how God dealt with us. Said John Newton, "I have never despaired of the conversion of any one since God saved *me*." No wonder that he had power over hardened sinners! We must come into heart contact with men. The hand of gentleness must touch their souls and in the touch virtue will go out of us to heal. Nor will any pretended make-believe tenderness effect such results. Keep close to Christ and know well the necessities of your people and gentleness and tenderness will come to you.

—Barnes, on the evidence of Christ's Resurrection:

This evidence was infalible: (1.) Because it was to them unexpected. They had manifestly not believed that he would rise again. (John xx: 25 Luke xxiv.) There was therefore no *delusion* resulting from any *expectation* of seeing him, or from a *design* to impose on men. (2.) It was impossible that they could have been *deceived* relation to one with whom they had been familia more than three years. No men could be impose and made to believe that they really saw, talk and ate with a friend whom they had known so

familiarly, unless it was real. (3.) There were *enough* of them to avoid the possibility of deception. Though it might be pretended that *one* man could be imposed on, yet it could not be that an imposition could be practiced for forty days on eleven, who were all at first incredulous. (4.) He was with them sufficient *time* to give evidence. It might be pretended, if they had seen him but *once*, that they were deceived. But they saw him often, and for the the space of more than a month. (5.) They saw him in *various places* and times where there could be no deception. If they had pretended that they saw him *rise*, or saw him at twilight in the morning *when* the rose, it might have been said that they Were deluded by some remarkable appearance, or it might have been said that, *expecting* to see him rise, their hopes and agitations would have deceived them, and they would easily have *fancied* that they saw him. But it is not pretended by the sacred writers that *they saw him rise*. An impostor would have affirmed this, and *would not have omitted it*. But the sacred writers affirmed that they saw him *after* he was risen; when they were free from agitation; when they could judge coolly; in Jerusalem; in their company when at worship; when journeying to Emmaus; when in Galilee; when he went with them to Mount Olivet; and when he ascended to heaven. (6.) He appeared them as he had always done,—as a friend, companion, and benefactor; he ate with them; wrought a miracle before them was engaged in the same work as he was before he suffered; redewed the same promise of the Holy Spirit; and gave them his commads respecting the work which he had died to establish and promote. In all these circumstances it was impossible that they should be deceived. Being seen of them forty days. There are no less then THIRTEEN different appearances of Jesus to his disciples recorded.

Selections.

THE REVIVAL IN WASHINGTON.

Washington, D. C, April 7, 1876.

Editor of the Evangelist: The revival meetings here still continue, and the interest taken in them by all classes of society is as intense as it wes at the beginning of the series. Over fifteen hundred have now signed a covenant professing conversion, the average age being eighteen and a half years. General Crittenden, a very eminent lawyer here, well known both in political and social circles, has publicly, from the platform, avowed not only his belief in Christianity, but also the knowledge that he has passed from death unto life. Major Hall, a very old friend of his, and a Magistrate in the city, was induced to come to the meetings to hear him relate his experience, and his subsequent conversion, as told by himself, was a most remarkable one.

After hearing General Crittenden speak he a, felt deep feeling of conviction steal over him, and hurriedly left the church. From that time (Friday night) until Sunday morning, he wandered about among friends and associates, striving in drinking and card-playing to quench the promptings of the Spirit. At last he determined he would find out for himself what there was in Christianity, went to his office, locked the door, and for the first time in thirty years knelt in prayer. He remained there until 5 P.M., and at last the burden of his sin became so great that he could stand it no longer. He went out and travelled about the streets, looking for some one to speak to, and at last found a Christian friend in his home to whom he told his story. He, recognizing the gravity of the case, sent for the Rev. Mr. Black, and the three prayed together. When they rose from their knees, to use Major Hall's own words, the whole congregation was converted. His story as told to an immense audience two nights ago, affected many to tears, and was more powerful than any sermon that could have been delivered. Hundreds have been turned away from the doors every night, and to-morrow afternoon a mass meeting will be held at the east side of the Capitol, on the central steps. It is confidently expected that ten thousand people will be present. J.

SPIRITUAL VICTORY; OR, THOUGHTS ON THE "HIGHER LIFE."

BY REV. WILLIAM W. PATTON, D.D.

PERHAPS the inspired, victorious Christian life is more often denoted by the word "spirituality" than by any other. One who has risen above the world, and gained a triumph over his soul's enemies, is spoken of as "a spiritual Christian," or as "a spiritually-minded" person. Is this language understood? We fear that it is not.

Spirituality" is a word used with much vague- of meaning, and not seldom with an included Yet one's conception should be clear on such ; growth in grace demands it, as well as the f advice to others. Plainly the word indicates an antagonism to carnality and worldliness. Such is its use in the New Testament, where it is placed in opposition to a life devoted to the world, the flesh, and the devil. It refers properly to a state of mind, a disposition of soul, a generic and controlling motive, rather than to single acts, or to mere outward conduct. Yet the mistake is constantly made, of supposing that spirituality pertains to one class of places and pursuits, and worldliness to another. It is not a question of time, place, and occupation, however, but of supreme purpose and devotion. A minister may be wordly at the sacred altar; and a merchant may be spiritual in the marts commerce. One lady may be carnally-mided at a prayer-meeting, while another is spiritually-mined at Saratoga or Newport.

We may be aided in reaching a definite idea of spirituality by a reference to the composition of the word; and that, whichever of the two derivations we may prefer. If the reference be to the human spirit, then we are to conceive of an inward religion, a piety which consists not in outward deeds merely, whether these be drudgeries, rites, charities, or penances, but in the affections and purposes of the soul. It is thus a religion of the spirit and not of the body. In our Saviour's time Judaism had become formalism, and worship meant a round of ceremonies. Therefore He said to the woman of Samaria: "The true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such worship to Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth." Heart-homage is the only real homage. Bent knees are not necessarily devotion. What is the attitude of the spirit toward God? that is the only pertinent question. The error of Judaism, which counted the Pharisees peculiarly religious because they spent much time in fasting, repeating prayers, and attending to other ceremonies, is very commonly entertained in the Romish Church to-day, where, those are called "the religious" who devote themselves to certain ecclesiastical and devotional duties, as monks, nuns, and members of various orders. But spirituality is a state of mind which is enjoined upon all, which is possible to all, which denotes the victory of every true soldier of the cross, and which one carries with him everywhere, and takes into all his pursuits and pleasures. It is what it claims to be—a *spirit* of love to God, of consecration to Christ, of devotion to the highest interests of the soul. This spirit may lead to manifold duties of worship, of business, of study, of recreation, as the necessities of the day and hour may require. The outward acts will differ widely; they will be grave and gay, important and trivial, directed God-ward and man-ward, referring to time and eternity, to body and soul; but they will nevertheless flow from one inward fountain. Thus spirituality will be seen to consist *not in the things done, but in the spirit with which they are done.* Some men promote a revival with less spirituality than that with which others pursue secular business, or engage in innocent pleasures.

The same truth comes to light if we connect the word with the Holy Spirit, which the usage of Paul in the eighth chapter of Romans would justify. Thus we read: "To be carnally-minded is death; but to be spiritually-minded is life and peace," which more literally translated is: "The minding of the flesh is death; but the minding of the Spirit is life and peace." This accords with the previous verse: "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." Through all the connected passage the Apostle is speaking of the sanctifying influence of the Holy Spirit. His idea of spirituality is, that the soul should be enlightened, guided, and purified by the Holy Spirit. Hence he writes to the Galatians: "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh,"—ye shall gain a perpetual victory over temptation. This affirms no limitation of outward service. One place may be as holy as another; and all action done under the leading of the Spirit is equally accepted of God. There is no necessary part of life which may not be inspired by the Divine Spirit, whether it be work or play, social converse or public worship. We read that Jesus, after His baptism and temptation in the wilderness, was "filled with the Spirit;" and yet the first place at which we find Him is the wedding in Cana; and He was as spiritual there as He was subsequently at the grave of Lazarus. No man has a right to affirm that Paul was less spiritual when making tents than when preaching the Gospel. Sometimes it requires more grace to work with one's hands at the bidding of Providence, than it does to speak in public in behalf of a religious life, or in defence of Christian doctrine. Even in the Old Testament we are told that the skilful artist Bezaleel was "filled with the Spirit of God, in understanding, and in knowledge, and in all manner of workmanship, and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in the carving of wood, to make any manner of cunning work." Can any one doubt that in faithfully following this Spirit-guidance in the construction of the tabernacle, Bezaleel was as religiously occupied as were the priests and Levites in waiting at the altar, or as was Moses himself in delivering the Divine law to the people?

As God has planned out our lives in the circumstances in which we act, with the existing demands for labour, social intercourse, and recreation, as well as for worship and religious instruction, His Spirit, if duly sought, will be with us equally in the whole round of life's activities. As we need Him in all, He will fail us in none. We make take the blessed Comforter with us everywhere, and may with a pure conscience enjoy His sanctifying influences in all that we do. The completely developed life of the civilized world is yet to be inspired by Him, that the victory of grace may be universal.

This common-sense and Scriptural view will save us from the self-deception of supposing that we are spiritual because we talk and busy ourselves about technically religious matters, and also from the cant and censoriousness of inculcating even with bitterness, a spirituality which we misconceive. To be true to God always, and to find Him everywhere; to live ever by faith in Christ Jesus; to be simple, innocent, natural, and loving in all relationships; to be filled with the Holy Ghost; to rise easily and spontaneously from fact to truth, from nature to God, from the human to the Divine; to accept with the same spirit of consecration and obedience whatever seems to lie in the order of Providence for us to do, whether it be private or public, little or great, secular or ecclesiastical, work or play—is what we mean by spirituality. This is the true victory, in which the saint overcomes the world, the flesh, and the devil. —(*The Christian Age.*)

THE BISHOP OF WINCHESTER ON AURICULAR CONFESSION.

THE aggressiveness and audacity of the Romanising party of the Anglican Church, and the indifference and powerlessness of the episcopal authority to restrain or to chastise and correct, have again received a painful and humiliating illustration. In connection with the "missions" that have of late been instituted as a popular method of Anglican propagandism, and in which, in some cases, revivalistic fervour and zeal have been so strangely and grotesquely blended with ritualistic teaching and ceremony, the practice of auricular confession has been frequently and strongly urged upon those who had been aroused to the wants of the soul and were conscious of the evil of sin, in order to sacramental and sacerdotal absolution. The two clerical missionaries who have just been conducting such a ten day's mission in one of the parishes of Southampton have been publicly enforcing this doctrine of private confession to the priest as wholesome and salutary to the penitent inquirer, if not necessary to his salvation; and the vicar, the Rev. T. L. O. Davies, instead of denouncing this degrading and demoralising Popish innovation within the precincts of a so-called Protestant Church, has given to it his emphatic and declared sanction, and openly recommended it from the pulpit. The apathy of the congregations of the National Church in the presence of the monstrous excrescences and corruptions of Popery that have been insidiously insinuated [illegible] upon them is surely an astounding [illegible], and to our minds one of the most portentous [illegible] of the times, indicating as it does such a [illegible] absence of honest, intelligent conviction, and of spiritual and enlightened knowledge. If there have been religious light and feeling, if sound evangelical and Protestant sentiment existed, they have been sadly dormant and quiescent under the almost unbearable provocation to which they have been subjected. What must have been the teaching of the clergy for generations past that the great body of the people should be either so ignorant of Gospel truth, or so indifferent as to its maintenance in its simplicity and purity? No Nonconformist congregation would submit for a moment to such encroachments on "the faith once delivered unto the saints," both corrupting and destructive, in the direction of superstition and of unbelief, that have within the last forty years been forced upon the adherents of the Establishment with so little remonstrance and opposition. The boasted comprehensiveness of the National Chuch is, we fear, the comprehensiveness of unfaithful indifferentism and compromise.

In the instance we are now referring to, and which is a notable exception to the general rule, many parish-

ioners gave up their seats and left the church, upon which Mr. Richard Bell, the parish-warden, wrote to his diocesan, the Bishop of Winchester, for advice. And what counsel and help did his episcopal guide and ruler give to this perplexed official, anxious to discharge his duty conscientiously, to be faithful to the Gospel of Christ, and to stand by that national Protestantism which both bishop and clergy had solemnly vowed to uphold and defend, but which had been so treacherously assailed by these disloyal and rebellious priests? Bishop Harold Browne "regretted very much that the greater union of sentiment that missions ought to produce, and in many cases have produced, should have been hindered at Southampton by the pressing on congregations and individuals the duty of habitual private confession. "We can find no authority," he continues, "for such a practice in Holy Scripture, in the records of the the primitive Church, or in the formularies of the Church of England; and though I fully believe in the benefit to a sin-laden conscience of being allowed to unburden itself to a spiritual adviser, I believe it is not wholesome for any one to make a practice of constant confession, or to be subjected to the guidance of a director."

The practice of priestly confession, associated as it is with the pestilent doctrine of priestly absolution and sacramental salvation, is an unwarranted, unauthorised innovation. Nothing too bad can be said of the confessional; it currupts equally the confessed and the confessor; it is the most frightful instrument of sacerdotal influence and dominion within the Catholic Church; by laying open the secrets of all hearts to the priest, it makes the priest the master of all; it deprives men of their scriptural freedom and responsibility, and impairs their whole *morale* in respect to the duties of piety and the obligations of society; it makes man the mere automaton and slave of the priesthood and vassal of a spiritual tyranny; it travesties the requirements of God Himself, and contravenes the plainest dictates of reason and conscience as to individual rights. It is of all the inventions of Popery the one most revolting to the instincts and sentiments of Englishmen; if there is one thing that English people hate with perfect disgust and abhorrence, it is the dictation and domination of a priest; it is the secrecy, the inquisitorial torture, the abominable demoralisation of the confessional; it is the presence of the ecclesiastic with his ghostly terrors, his magical powers, tyrannising over the conscience, familiarising the mind and imagination with the worst and subtlest forms of evil, weakening that instinctive feeling of shame and delicacy which is one of the safeguards of youthful purity, prying with prurient gaze into the secrets of the human bosom, insinuating itself into the privacies and sanctities of the home and family, and poisoning the sweet fountain of social and domestic life. And yet what does the Bishop of Winchester say when this vile confessional is set up in the English Church, and he is appealed to for guidance and aid? "To the best of my belief I have no authority in a case of this kind, and and only express my own sentiments. When you ask me what you can do as church-warden, I can only answer that if I have no power as bishop, you can have none, except it be the power of meditation and that wholesome influence which a Christian and charitable spirit is sure to give." What an acknowledgment of impotence to have to make! What a spectacle of episcopal bewilderment and confusion! If bishop a cannot deal with such overt, shameful acts of ecclesiastical lawlessness, of what use are bishops at all? Is there any disciplinary jurisdiction in the Church? The confessional is illegal, unscriptural, wholly incompatible with the teaching and principles of the Reformed Church; it is, moreover, unwholesome and pernicious; and yet the bishops cannot or dare not touch it save with the gentle whispers of "indiscretion and extravagance," and the laity have no power to lay hands upon this hateful thing, and to fling it from their midst. The mischief wrought not only to a particular Chuch and faith, but to public morals, by such a spectacle of lawlessness and disobedience as is presented by the Anglican Ritualists, unrestrained and uncorrected by the episcopal authority—which openly avows its impotence and scarcely dissembles its indifference—is becoming a grave question for the State itself. The affair is not one of party politics or of sectarian opinions. It is a common and crying public scandal that the archbishops and bishops of the Established Church should publicly admit and deplore the existence of illegal practices, and suffer the constant violation of the law as declared by the highest Court of Appeal, without making any atempt to vindicate it. Bishop Browne, in his answer to this protest of the laity, laments the disloyalty to the Church of England, and the yearning towards the dogmas of the Church Rome, which the treacherous practices betray; and in the same breath deprecates any means of punishment or restraint more severe than the gentlest appeals to good feeling and good taste and wholesome influence and charitable forbearance. The question we shall have soon to settle is whether the Church of England or the Church of Rome is to be established in this country; or rather, perhaps, whether the Church of England has a spirit and forms of her own as distinguished from those of the Church of Rome. If so, let the law declare what is ours and what is not ours, and let our churches be administered accordingly; and if the extreme Ritualists cannot obey it let them go to some region where they can find sincere followers without abusing their sacred office to entice the unwary.—*(Meth. Recorder.)*

DANIEL BAKER, THE EVANGELIST,

This life-like description of a Presbyterian protracted meeting conducted by Daniel Baker, the evangelist of the South, is taken from "Carter Quarterman," a novel written by his son, Rev. Wm. M. Baker of Boston, in which the family life of the great preacher is delineated under fictitious names, but with sustained skill and interest. Dr. Oglethorpe Quarterman is, as we suppose, Dr. Daniel Baker, of fragrant memory:

I remember most vividly our ariving, one cold, drizzly day in spring, at a huge church in the pine woods. It was the cathedral church, so to speak, of all the region around. Could anything be more disheartening than that vast edfice on that miserable day? Not more than twenty persons there, on account of the weather—the leading members who had urged my father to come—ant every soul of these dismayed because of the prospect: for it is an old, old church, deep set in the well-worn grooves of many years. Besides, if my father had only known it, nine-tenths of the congregation were wearied out with their pastor—this tall, thin, white-headed, care-worn minister, who welcomes Dr. Oglethorpe Quarterman, a power in the very name of my father, as he enters the door. The pastor introduces him to the pillars of the church there assembled—grave, somewhat hard-featured men of all varieties of the planter, and hardly one of them but carries in his heart, alas! like a dagger in its sheath, some aversion or animosity of years against some other member or officer of the same church.

They all shake hands heartily with the long-expected minister, and are all disappointed in him. "Can this be the great Dr. Quarterman? Imposible!" is the feeling of every man of them. They had expected a person of large build, but of grave and solemn power, too, in his whole aspect; and here is a man, instead, unassuming as a child, genial and rosy, and as simple as a boy. Besides, he refuses to go into the stately pulpit at all, takes his stand on the platform below, and instead of the powerful sermon they expected, groups them around him as near as possible, and after brief singing and prayer, talks to them in the most natural way. Nor does he speak more than half an hour. At first they are cruelly disappointed, then interested, than deeply attentive, then really touched. He asks the pastor to give notice of the services to follow, and after the benediction, he somehow has all present upon his own level of feeling, child-like in this, that all are entirely at home with each other, beginning to hope in regard to the future of the "protracted meeting."

It is pouring down in torrents at the next service, yet the attendance is doubled, as is the interest. All the next day there is a steady down-pour, but the congregation is fourfold.

The interest so increases that there are three services instead of two. It holds up a little next day; the huge church is filled, and by a multitude expecting to be influenced for good. And to-day the visitor ascends the pulpit, takes a text, preaches a regular sermon. It is upon a profound and fundamental doctrine. He has no paper before him, and the people wonder at the closeness and clearness of his reasoning, never imagining how often he has cast and recast the whole so as to strike the understanding most directly and forcibly. The attention is almost painful in its intensity. In twenty minutes every intellect there is as thoroughly convinced on the point as it is of any statement in the multiplication table. Then the speaker applies himselt to each individual present, and to the heart of each. His earnestness fills, but never overflows, its banks, in a rapid, affectionate, importunate appeal to every one there present to decide, and to decide then. The pastor of the church weeps and breaks down as he attempts to close with prayer, proving himself thereby the weaker man of the two; and the evangelist, always scrupulously honoring the pastor of the church in which he labors, closes the service for him, in words few and tender.

The service in the afternoon is even more solemn. Once an aged officer of the church weeps aloud, and the thrill of feeling which ensues is hushed into silence as the preacher pauses and holds up his controlling palm. Nearer the close another person, by no means officer or member of any church—a hardened old reprobate instead—cannot prevent his purpose of a new life from breaking forth in words. Instantly but quietly the hand of the speaker is held up, and the audience subside into a deeper feeling under the words "The Lord is in his holy temple; let all the earth keep silence before him!" After that, even during periods of as deep feeling as men as and women ever know, not the slightest confusion or exclamation interrupts the services; the weeping is general, but very silent. The stillness is at times so profound as to be awful, and is God!

An inquiry-meeting follows for any who may choose to remain after benediction, and not a soul stirs from his seat.

"I am a stranger among you, as you all know," my father said, coming down from the pulpit, and standing on the platform below; "nor has your pastor, or any one in fact, suggested that there is need of it; but if there be any Christian man here who is alienated from any other, if he wishes a blessing on his church and himself, let him now resolve to forgive and forget his quarrel, and forever!"

He sits down. There is the silence of a great expectation; people glance furtively at the war-horse of some feud of a generation as he sits upon a front seat on the left of the rostrum, and then at his life-long antagonist, the bronze-visaged planter upon the left. Both sit with countenances cast as in iron, interested in and more ashamed and astonished at the inward relentings of their own hearts than at anything else. Each is going over to himself the years of peculiar and undeserving wrongs he has suffered at the hands of his foe, and wondering that the other can pretend to be a Christian and not come and fall at his feet and ask his forgiveness—the foe most in the wrong being most astounded at the hard-heartedness of the other. Silence deep and pregnant ensues; for all recognize the fact that the meeting has reached its crisis. There is a movement from the rear. Can it be possible! General Peyton Rutledge, member of Congress, infidel, open and energetic scoffer at religion in general and at Dr. Oglethorpe Quarterman in particular, as "all humbug," is the man who walks steadily down the long aisle, ascends the platform, stands very erect, for he knows that he is the Daniel Webster of all the country around, in the estimation of his own party at least, the possible President of the United States some day. He stands upright, looks slowly and carefelly over the vast congregation, and says very deliberately, as when on the floor of Congress:

"You all know me, know me well. I am not at all excited, as you see. I have attended these meetings to study the folly of men. I know men. I have not changed my opinion of them. They are all fools, consummate fools; but I have found out today that I am of all fools the greatest. I am not a baby, nor a woman. I do not have a particle of feeling, not one particle. But I solemnly declare to you till to-day, I never knew there was such a person—"

The speaker stops for quite a time, and holds himself down to the calmest of statements.

"Never dreamed there was such a person as—"

He stops, compresses his lips, grows very pale, begins again:

"Of course, I know there is a God; but I declare to you I never knew that he is also a man who died to save us. I never knew there was such a person as Jesus—"

And the great, strong man breaks down, for the first time in his life, in a passion of weeping, and is compelled to sit down, the entire audience melted with him into weeping.

But there is a loud "Amen!" and people look up and smile even through their tears. The most hopeless of the life-long foes alluded to just now is on his feet.

"And I a disciple of Jesus, an officer of this church," and he holds out, unable to speak, mute hands towards his white-haired antagonist, who has also risen. Rarely is human feeling so stirred to its depths as when those two meet in mutual embrace before all the people.

At the whispered suggestion of my father, who remains completely master of himself, the pastor of the church leads in prayer as well as he can. For there is a singular reaching out of hands all over the vast congregation, over pews and down and across long rows of intervening people; scores of men and women are "making it up" to be the warmest of friends

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hereafter, each one astonished at the folly which deferred so simple and delicious a duty so long.

Another week follows of sermons twice a day to overflowing houses—doctrinal, argumentative appeals to the heart through a convinced understanding. Denominational differences are wholly forgotten, and Christians of all sects work side by side. Weak brethren make injudicious statements, but the deep feeling is uninterrupted. The crazy man of the neighborhood—and what neighborhood is without one?—makes a violent harangue, yet people laugh at what he says without halting even, in the current of their new purpose. Low characters—poor white folks generally—set off packages of fire-crackers under the very building during sermon, bribed to do so. The preacher pauses until the frightful uproar is ended, and then proceeds, the power of the discourse deepened by such illustration of the natural opposition of the human heart.

But Sabbath, the last day of the evangelist's labor, has come. The whole country for miles around seems to be on the ground, encircling the huge frame church in an outermost ring of horses and vehicles of all sorts, next of colored people eager to enjoy the services, the innermost circle being that of white people, filling the church and scattered all round it outside, every window and door being open; for the very blessing of God rests upon the assemblage in the mildness and brightness of a perfect Summer day, although it is still early Spring. The pine trees sound through all their tops in that music, weird and soothing, which is more like silence that can be heard than anything else. There is a calm, a sobriety, a sweetness of serenity which at once exhilarates and subdues. Look at the pastor of the church—his face glows with the gladness of a new power, and the renewed love of his people. No man in this world happier than he, as he receives scores into his church; for it is communion Sabbath—an afternoon service for the slaves, at which many of them also are taken into the church. There is no feeling as of spasm or even tension on the part of any. People feel rather that they have got out of an unnatural condition, are restored to a natural, child-like, and lasting frame of mind and conduct, in which it will be the easiest thing in the world to continue—a sense at once of power and peace never known before. There is the overflowing hospitality of a "basket-dinner," ten times the food required, even by the vast multitude: for the Master is there even in the matter of the loaves and fishes.

The service is slowly closed at last, and as against the protest of all present; and as the sun sinks in cloudless beauty, the people lingeringly, and with a thousand hand-shakings, melt into the "piny woods" and are gone, bearing one Sabbath, at least, in their hearts which will be remembered forever.

Monday morning sees my father and myself on the road again, the preacher greatly refreshed by his weeks of labor, eager to begin again in the field to be reached to-morrow night, hoping to be able to keep on forever at the same rate.

Generations will pass, but no name more fragrant than that of Dr. Oglethorpe Quarterman in the church he leaves behind. Children are named after him, pastors take a new lease of life, churches date a new era from "the Spring Dr. Quarterman was here, you remember."

IDEAS OF A FUTURE STATE.

"These thoughts," says the writer, "have been helpful to me and may be to others.:"

"Shall we know each other in heaven?" is a question which Christians often ask without seeming to see that it strikes at the very foundation of our belief in the immortality of the soul.

If immortality is bestowed upon us at all it is bestowed upon us as individuals. It a blessing to be granted to ourselves, not to some one else. We receive it in our personol capacity. The one thing tangible in our conceptions of immortality is that it is to be a perpetuation of our individual consciousness, of those traits, of that make-up, of history and character by which our friends distinguish us from all others. How then can we fail to know each other, and if it is the region where love becomes perfect, how can we fail to love each other in heaven?

An immortality in which our dearest friends could not recognize us would be an immortality in which we could not recognize ourselves. It would be simply the creation of new beings in a different state of existence. A prominent writer disavows his belife in a "personal immortality." Why should he use the word immortality in such a connection? The immortality that is not personal is no immortality at all.

The writer referred to, says that the conditions of such a state are out of the region of experience and are consequently *unthinkable*. By this he probably means that we can form no material or sense conceptions of a spiritual existence. But are there no conceptions save sense conceptions with which we are familiar? Or do they form even the greater portion of our mental furniture? What shall we say of our appreciation of lofty character, of love, of justice? What of the influence of one mind over another —"absent in body but present in the spirit?" Are these material conceptions? What shall we say of the knowledge the Christian has that his prayers are answered? a thing which he can prove to no one but himself, but which they cannot disprove to himself. This is perhaps the strongest example of the action of pure spirit, as distinct from matter, that we have. We are quite too apt to clothe our ideas of a future state in the vesture of the imagination. But throwing imagination aside, and turning the eye carefully in upon the action of our minds, in the region of abstract intelligence, examining the proofs we have of the activity of thought even before its advent upon the arena of consciousness, we find there the strongest ground for our hope in a future state, that we can have outside of revelation. If anything could make clear to me the doctrine of erection it would be that the materialists fail to see this.—*(Advance)*.

TELEGRAPHIC NEWS.

London, 8th June: The dignity of an Earldom has been conferred by Her Majesty upon Lord Northbrook.

9th: Russian Funds are steadily falling and a strong feeling of uneasiness prevails owing to the movements of Servian troops towards the frontier. Russia has strongly warned Servia against disturbing the peace.—H. M. Ironclad Sultan, in command of H. R. Highness the Duke of Edinburgh, has arrived at Malta.—Obituary.—Georges Sand (Madame Dudevant).—Many rumours are current regarding the Eastern Question; it is even alleged that Russia is now isolated, Germany, like the other Powers, inclining towards the views of England; nothing, however, is positively known; the situation is expectant pending the result of an exchange of views between the Great Powers and the course of events. There is a rivalry between Hussein Pasha and Midhat Pasha; the latter being a reformer, whilst Hussein is credited with a vigorous policy.—The rumours that there was to be a Conference of the European Powers have been dispelled.—In the House of Commons this evening, replying to a question of the Marquis of Hartington, Mr. Disraeli said that the Berlin Memorandum had been withdrawn. Upon certain points England agrees with the Great Powers, or they with England. All the powers have agreed to exercise no undue pressure on the new Sultan, but to allow time for his advisers to mature measure for a new policy. England has joined Austria, Russia and France in impressing upon Servia the importance of temperate conduct, and he hoped that the counsels thus offered would be successful. Murad had been promptly recognized by the Great Powers, and besides there was a general adhesian to the new Government by all sects, creeds and races and the heads of Christian communities, which would increase the influence of those who are now urging the Insurgents to avail themselves of the occasion so as to insure the pacifying of the Empire.

12th: Mr. Disraeli's speech of Friday last has been favourably received abroad.

Belgrade, 12th: The Grand Vizier of Turkey has issued a circular to the Governors of the Provincess suspending the reforms as proposed by the late Sultan. Fresh laws are to be awaited. In reply to a note of the Grand Vizier, M. Pavlorio, the Minister of Foreign Affairs in Servia, has given assurance of the peaceful intensions of Servia and has sent a special Envoy to Turkey.

St. Petersburg, 12th: An Envoy from the Court of St. Petersburg has been sent to Kashgar.

London, 14th: The Report of the Fugitive Slave Commission has been issued. It deprecates commissioned naval officers from actively interfering against slavery, where legalised or of Her Majesty's ships, from being made a general Asylum for slaves. Strict rules are inexpedient. The Report favours allowing discretion to commanders and defines general principles for their guidance.

Berling, 14th: The Emperor William has gone to Ems to meet the Czar.—It is considered that the recent events are to be taken as a dicided check upon the Russian policy; and it is rumoured that General Ignatieff, the Russian Ambassador, has asked for his recall from Constantinople.

Vienna, 14th: The armistice that was granted by the new Sultan has been rejected by the Herzegovinians.

Constantinople, 15th: The Grand Vizier has addressed a letter couched in friendly terms to Prince Milan, in which he appoints a delegate to confer with the Servian Envoy.

Vienna, 15th: It is probable that there will be an interview between the Czar and the Emperor Francis Joseph at Warsaw.

London 15th: The *Nord*, a Russian organ published at Brussels, contains an article virulently attacking the policy of England.

PASSENGERS SAILED.

Per P. and O. Str. *Australia*, 16th:

For Southampton.—Capt. and Mrs. Yates, Mr. and Mrs. Charles Douglas, Mr. T. Drysdale, Mr. J. Sery, Col. and Mrs. Ramsay and child, Mrs. Fairhall and five children, Mr. and Mrs. W. R. Miller, Major C. E. Rennie, Mr. W. A. Thomson, Mr. E. Henry, Mr. Peswell, Mr. J. J. Ross, Mr. Mongster, Mr. Wilson, Mrs. Dunlop and child, Mrs. Herbert and child, Lieut. J. H. B. Reid, Mr. F. R. F. Brown, Mrs. Loewenthal, and Mr. W. Almon.

For Brindisi.—Capt. A. W. Baird, B. E.

For Venice.—Col. W. C. and Mrs. Phillips, Mr. D. S. Gekison, Mr. G. P. Robinson, Mr. George Omiston, Mr. S. Hunter, and Mr. W. Bell.

For Suez.—Mr. Balthazar, and Mr. H. Mackenzie.

PASSENGERS ARRIVED.

Per P. and O. Str. *Venetia*, 13th:

From Southampton.—Mr. Elgington, Mrs. Barron, Mr. Leman, Mr. Sherman, Six Chinese, and Lieut. G. Kedgwin, R. N.

From Venice.—Mr. and Mrs. Venning, Capt. MacTier, Major Wood, Mr. J. Scroggie, and Mr. E. Johnson.

From Aden.—Mr. B. Dinshaw, and Mr. J. Winckler.

Domestic Occurrences.

DEATHS.

COWIE—May 23rd, at his residence, Cannon Mount, Claughton, Birkenhead, Gilbert Cowie, Esq., of Liverpool, formerly of Bombay, in the 49th year of his age.

WHITEHEAD—June 8th, at the residence of her son-in-law, Mr. J. M. O'Brian, Poona, Mary Whitehead, aged 57 years and 5 months.

MCIVOR—June 8th, at Ootacamund, Nelgherry, William Graham McIvor, Superintendent of Government Chinchona Plantations, aged 54 years.

OSBORNEW—June 10th, at Jubbulpore, Central Provinces, Sarah, child of F. Osborne, Bazaar Sergeant, aged 4 years.

WILCOX—June 13th, at Armenian Lane, Fort, Henry R. Wilcox, Esq., C. E., aged 38 years.

Advertisements.

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